



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 07078251 5

Ritual.

1864.

177. *Chrysomelidae* *Chrysomelidae*
Chrysomelidae *Chrysomelidae*

REV. W. I. JAMES

W. I. James

1877

17. *Chamaecyparis* *distachya* (L.) Link.
 18. *Juniperus* *horizontalis* (L.) Moench

REV. W. I. JAMES





21 57 100
1864 23-1/2
DOCTRINES,

RULES, AND RITUAL

OF THE

METHODIST EPISCOPAL CHURCH.

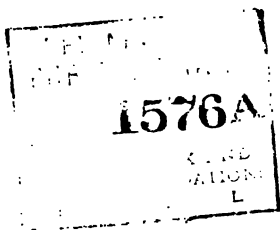
FOR THE POCKET AND THE PEW.



CINCINNATI:
PUBLISHED BY POE & HITCHCOCK.

R. P. THOMPSON, PRINTER.

1865.



EXPLANATORY.

At the General Conference of 1860 a Committee, consisting of some of the most pious and learned men of the Church, was appointed to revise the Ritual of the Church. During a period of four years these godly men developed and perfected their work, when the result was submitted to the General Conference of 1864. The results of the patient labors of this Committee were again referred by the Conference to the Committee on Revisals, by whom it was reported in successive portions for the consideration and final action of the Conference in its collective form. We may well conclude, then, that in the present forms of our Ritual we have the highest wisdom and best judgment of the Church, and, as sanctioned by the General Conference, it comes to us with the highest recommendation and authority.

The Ritual, of course, is published in the Discipline, and is also issued in an elegant octavo form for the pulpit. But there are many reasons why it should be issued in a neat, convenient, and cheap form. The preacher so often needs it, that

it should be offered to him in a form convenient for the pocket. The services of the Ritual contemplate such a participation of the people that it is very desirable that there should be several copies in each pew. For example, the general confession in the communion service ought to be repeated by all the communicants. The baptismal service, also, and the form for receiving members contemplate specific answers to the questions proposed to the candidates. For these purposes they should have the Ritual before them, and should follow it in their answers.

Now that the General Conference has furnished excellent forms of service for the Church, it is earnestly hoped that they will receive the hearty indorsement of both preachers and people, and that they will be uniformly used on the occasions for which they provide. To facilitate this object we issue the Ritual in this cheap and convenient form. All will perceive the propriety of preceding the forms of service with the Doctrines and General Rules of the Church, which should be in the hands of all our people.

CONTENTS.

PART I.

ORIGIN, DOCTRINE, AND RULES.

	PAGE.
I. ORIGIN OF THE METHODIST EPISCOPAL CHURCH.	9
II. ARTICLES OF RELIGION.	
1. Of Faith in the Holy Trinity.....	11
2. Of the Word, or Son of God, who was made very Man.....	12
3. Of the Resurrection of Christ.....	12
4. Of the Holy Ghost.....	13
5. The Sufficiency of the Holy Scriptures for Salvation.....	13
6. Of the Old Testament.....	14
7. Of Original or Birth Sin.....	15
8. Of Free Will.....	16
9. Of the Justification of Man.....	16
10. Of Good Works.....	16

	PAGE.
11. Of Works of Supererogation.....	17
12. Of Sin after Justification.....	17
13. Of the Church	18
14. Of Purgatory.....	18
15. Of Speaking in the Congregation in such a Tongue as the People understand.....	19
16. Of the Sacraments.....	19
17. Of Baptism.....	20
18. Of the Lord's Supper.....	21
19. Of Both Kinds.....	22
20. Of the One Oblation of Christ Finished upon the Cross.....	22
21. Of the Marriage of Ministers.....	23
22. Of the Rites and Ceremonies of Churches	23
23. Of the Rulers of the United States of America	24
24. Of Christian Men's Goods.....	25
25. Of a Christian Man's Oath.....	25

III. THE GENERAL RULES.

The Nature, Design, and General Rules of our United Societies.....	26
---	----

PART II.

THE RITUAL.

	PAGE.
I. THE ORDER OF BAPTISM.	
1. The Ministration of Baptism to Infants.....	84
2. The Ministration of Baptism to such as are of Riper Years.....	41
II. RECEPTION OF MEMBERS.	
Form for Receiving Persons into the Church after Probation.....	49
III. THE LORD'S SUPPER.	
The Order for the Administration of the Lord's Supper.....	54
IV. FORM OF SOLEMNIZATION OF MATRIMONY...	67
V. ORDER FOR THE BURIAL OF THE DEAD.....	75
VI. FORMS OF ORDINATION.	
1. The Form of Consecrating Bishops..	80
2. The Form of Ordaining Elders.....	94
3. The Form of Ordaining Deacons.....	111
VII. LAYING A CORNER-STONE.	
Form for Laying the Corner-Stone of a Church.....	118
VIII. FORM FOR THE DEDICATION OF A CHURCH...	127

DOCTRINES, RULES, AND RITUAL
OF THE
METHODIST EPISCOPAL CHURCH.

PART I.
ORIGIN, DOCTRINES, AND RULES.

I.
ORIGIN OF THE METHODIST EPISCOPAL
CHURCH.

THE preachers and members of our society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian Sacraments, as several of the clergy had forsaken their Churches, requested the late REV. JOHN WESLEY to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly-ordained clergy; but preferring the episcopal mode of Church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, namely, THOMAS COKE, Doctor of Civil Law, late of Jesus College, in the University of Oxford, and a presbyter of the Church of England, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart FRANCIS ASBURY, then general assistant of the Methodist Society in America, for the same episcopal office; he, the said FRANCIS ASBURY, being first ordained deacon and elder. In consequence of which, the said FRANCIS ASBURY was solemnly set apart for the said episcopal office by

prayer, and the imposition of the hands of the said THOMAS COKE, other regularly-ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said THOMAS COKE and FRANCIS ASBURY as their bishops, being fully satisfied of the validity of their episcopal ordination.

II.

ARTICLES OF RELIGION.

I. OF FAITH IN THE HOLY TRINITY.

THERE is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

II. OF THE WORD, OR SON OF GOD, WHO WAS
MADE VERY MAN.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth till he return to judge all men at the last day.

IV. OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

THE NAMES OF THE CANONICAL BOOKS.

GENESIS,
EXODUS,
LEVITICUS,
NUMBERS,

DEUTERONOMY,
JOSHUA,
JUDGES,
RUTH,
THE FIRST BOOK OF SAMUEL,
THE SECOND BOOK OF SAMUEL,
THE FIRST BOOK OF KINGS,
THE SECOND BOOK OF KINGS,
THE FIRST BOOK OF CHRONICLES,
THE SECOND BOOK OF CHRONICLES,
THE BOOK OF EZRA,
THE BOOK OF NEHEMIAH,
THE BOOK OF ESTHER,
THE BOOK OF JOB,
THE PSALMS,
THE PROVERBS,
ECCLESIASTES, OR THE PREACHER,
CANTICA, OR SONGS OF SOLOMON,
FOUR PROPHETS THE GREATER,
TWELVE PROPHETS THE LESS:

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to

mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. OF ORIGINAL OR BIRTH SIN.

Original sin standeth not in the following of Adam—as the Pelagians do vainly talk—but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original rightcousness, and of his own nature inclined to evil, and that continually.

VIII. OF FREE WILL.

The condition of man after the fall of Adam is such, that he can not turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. OF GOOD WORKS.

Although good works, which are the fruits of faith, and follow after justifica-

tion, can not put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. OF WORKS OF SUPEREROGATION.

Voluntary works, besides, over, and above God's commandments, which are called works of supererogation, can not be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ said plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. OF SIN AFTER JUSTIFICATION.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the

grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. OF THE CHURCH.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. OF PURGATORY.

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant

of Scripture, but repugnant to the Word of God.

XV. OF SPEAKING IN THE CONGREGATION IN
SUCH A TONGUE AS THE PEOPLE
UNDERSTAND.

It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people.

XVI. OF THE SACRAMENTS.

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

These sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith. 1 Cor. xi, 29.

XVII. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a

sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

XVIII. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, can not be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means

whereby the body of Christ is received and eaten in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. OF BOTH KINDS.

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. OF THE ONE OBLATION OF CHRIST, FINISHED UPON THE CROSS.

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. OF THE MARRIAGE OF MINISTERS.

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. OF THE RITES AND CEREMONIES OF CHURCHES.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be

rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. OF THE RULERS OF THE UNITED
STATES OF AMERICA.

The President, the Congress, the general assemblies, the governors, and the councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

* As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and

XXIV. OF CHRISTIAN MEN'S GOODS.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. OF A CHRISTIAN MAN'S OATH.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

III.

THE GENERAL RULES.

THE NATURE, DESIGN, AND GENERAL RULES OF OUR
UNITED SOCIETIES.

(1) IN the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired—as did two or three more the next day—that he would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them—for their number increased daily—he gave those advices from time to time

which he judged most needful for them ; and they always concluded their meeting with prayer suited to their several necessities.

(2) This was the rise of the UNITED SOCIETY, first in *Europe*, and then in *America*. Such a society is no other than "*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*"

(3) That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class ; one of whom is styled *the leader*. It is his duty,

I. To see each person in his class once a week at least ; in order,

1. To inquire how their souls prosper.

2. To advise, reprove, comfort, or exhort as occasion may require.

3. To receive what they are willing to give toward the relief of the preachers, Church, and poor.*

II. To meet the ministers and the stewards of the society once a week; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the stewards what they have received of their several classes in the week preceding.

(4) There is only one condition previously required of those who desire admission into these societies, "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

* This part refers to towns and cities, where the poor are generally numerous, and Church expenses considerable.

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

(Slaveholding; buying or selling slaves)

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury, that is, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God; as,

The putting on of gold and costly apparel.

The taking such diversions as can not be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,

Secondly, By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by

clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproofing, or exhorting all we have any intercourse with, trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be, employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own, and them *only.*

By all possible *diligence* and *frugality*, that the Gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

(6) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God:

The ministry of the Word, either read or expounded:

The Supper of the Lord:

Family and private prayer:

Searching the Scriptures; and

Fasting or abstinence.

(7) These are the general rules of our societies; all which we are taught of God to observe, even in his written Word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly-awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We

will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

PART II.

THE RITUAL.

I.

THE ORDER OF BAPTISM.

I. THE MINISTRATION OF BAPTISM TO
INFANTS.

*The Minister, coming to the Font, which is to be filled
with pure Water, shall use the following:*

DEARLY BELOVED, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of his Son, he will grant that *he*, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's holy

Church, and become a *lively member* of the same.

Then shall the Minister say,

LET US PRAY.

Almighty and everlasting God, who of thy great mercy hast condescended to enter into covenant relations with man, wherein thou hast included children as partakers of its gracious benefits, declaring that of such is thy kingdom: and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost; and by thy well-beloved Son Jesus Christ gavest commandment to thy holy apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: We beseech thee, that of thine infinite mercy thou wilt look upon *this child*: wash *him* and sanctify *him*; that *he*, being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present

world, that finally *he* may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly-beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, regard, we beseech thee, our supplications. Sanctify this water for this holy sacrament; and grant that *this child*,

now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister address the Parents [or Guardians] as follows:

Dearly beloved, forasmuch as *this child* is now presented by you for Christian baptism, *you* must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this holy sacrament. And that *he* may know these things the better, *you* shall call upon *him* to give reverent attendancé upon the appointed means of grace, such as the ministry of the Word and the public and private worship of God; and further, ye shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to *his* soul's health, in order that *he*

may be brought up to lead a virtuous and holy life, remembering always that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Savior Christ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do *you* therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Ans. We do.

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. Mark, (Chap. x, vs. 13-16.)

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom

of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his hands, and say to the Friends of the Child:

NAME THIS CHILD.

And then, naming it after them, he shall sprinkle or pour Water upon it, or, if desired, immerse it in Water, saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister offer the following prayer, the People kneeling:

O God of infinite mercy, the Father of all the faithful seed, be pleased to grant unto this child an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never run into folly nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life, that by

good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days, so that, when *he* has glorified thee in *his* generation, and has served the Church on earth, *he* may be received into thine eternal kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and most merciful Father, let thy loving mercy and compassion descend upon these, thy servant and handmaid, the parents [or guardians] of this child. Grant unto them, we beseech thee, thy Holy Spirit, that they may, like Abraham, command their household to keep the way of the Lord. Direct their actions and sanctify their hearts, words, and purposes, that their whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children by adoption and grace, may be admitted into the Church of the first-born in heaven, through the merits of thy dear Son, our Savior and Redeemer. *Amen.*

Then may the Minister offer extemporary prayer.

Then shall be said, all kneeling:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

II. THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

DEARLY BELOVED, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh can not please God, but live in sin, committing many actual transgressions; and our Savior Christ saith, except a man be born of water, and of the Spirit, he can not enter into the kingdom of God: I beseech you

to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* can not have; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and being received into Christ's holy Church, may continue lively *members* of the same.

Then shall the Minister say,

LET US PRAY.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons*; that *they*, coming to thy holy baptism, may also be filled with thy Holy Spirit. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask: let us that seek, find: open the gate unto us that

knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. John, (Chap. iii, vs. 1-8.)

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit,

he can not enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then the Minister shall speak to the Persons to be Baptized on this wise :

Well beloved, who *have* come hither, desiring to receive holy baptism, you have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for: which promise he, for his part, will most surely keep and perform.

Wherefore after this promise made by Christ, *you* must also faithfully, for *your*

part, promise, in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

Then shall the Minister demand of each of the Persons to be Baptized.

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ, his only-begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father

Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholic Church;* the communion of saints; the remission of sins; the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the Minister say:

O merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

* The one universal Church of Christ.

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly-beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister ask the name of each person to be baptized; and shall sprinkle or pour water upon him—or, if he shall desire it, shall immerse him in water—saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's Prayer, all kneeling.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Then may the Minister conclude with extemporary prayer.

II.

RECEPTION OF MEMBERS.

FORM FOR RECEIVING PERSONS INTO
THE CHURCH AFTER PROBATION.

Upon the day appointed, all that are to be received shall be called forward, and the Minister addressing the congregation, shall say:

DEARLY-BELOVED BRETHREN,—The Scriptures teach us that the Church is the household of God, the body of which Christ is the Head, and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its members enjoy, one with another. The ends of this fellowship are, the maintenance of sound doctrine, and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty

of all men to unite in this fellowship, for it is only those that "be planted in the house of the Lord, that shall flourish in the courts of our God." Its more particular *duties* are, to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its *privileges* are, peculiar incitements to holiness from the hearing of God's Word, and sharing in Christ's ordinances; the being placed under the watchful care of pastors, and the enjoyment of the blessings which are promised only to those who are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacrament of baptism and have been under the care of proper leaders for six months on trial, come seeking admission. We now propose, in the fear of God, to question them as to their faith and purposes, that

you may know that they are proper persons to be admitted into the Church.

Then addressing the applicants for admission, the Minister shall say:

Dearly beloved, you are come hither seeking the great privilege of union with the Church our Savior has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his *followers*, and that thus far you have run well. You have heard how blessed are the privileges and how solemn are the duties of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this congregation, renew the solemn promise contained in the baptismal covenant, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant?

Ans. I do.

Have you saving faith in the Lord Jesus Christ?

Ans. I trust I have.

Do you believe in the doctrines of Holy Scripture, as set forth in the Articles of Religion of the Methodist Episcopal Church?

Ans. I do.

Will you cheerfully be governed by the rules of the Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Ans. I will.

Will you contribute of your earthly substance, according to your ability, to the support of the Gospel, and the various benevolent enterprises of the Church?

Ans. I will.

Then the Minister, addressing the Church, shall say:

Brethren, you have heard the responses given to our inquiries. Have any of you

reason to allege why these persons should not be received into full membership in the Church?

No objection being alleged, the Minister shall say to the Candidates:

We welcome you to the communion of the Church of God; and in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship; and may God grant that you may be a faithful and useful *member* of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer Extemporary Prayer.

III.

THE LORD'S SUPPER.

THE ORDER FOR THE ADMINISTRATION
OF THE LORD'S SUPPER.

The Elder shall say one or more of these sentences, during the reading of which the persons appointed for that purpose shall receive the alms for the Poor :

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. v, 16.)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Matt. vi, 19, 20.)

Whatsoever ye would that men should

do to you, do ye even so to them: for this is the law and the prophets. (Matt. vii, 12.)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. vii, 21.)

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man, by false accusation, I restore him fourfold. (Luke xix, 8.)

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Cor. ix, 6, 7.)

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Gal. vi, 10.)

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. (1 Tim. vi, 6, 7.)

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (1 Tim. vi, 17-19.)

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. (Heb. vi, 10.)

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. (Heb. xiii, 16.)

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how

dwelleth the love of God in him? (1 John iii, 17.)

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. (Prov. xix, 17.)

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. (Psalm xli, 1.)

After which the Elder shall give the following INVITATION, the People standing:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and, devoutly kneeling,

make your humble confession to Almighty God.

Then shall this general confession be made by the Minister, in the name of all those who are minded to receive the holy communion, both he and all the People devoutly kneeling, and saying:

† Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*



Then shall the Elder say:

O Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

¶

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. *Amen.*

Then shall the Elder say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy

so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may live and grow thereby; and that, being washed through his most precious blood, we may evermore dwell in him, and he in us. *Amen.*

Then the Elder shall say the prayer of consecration, as followeth:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death till his coming again; hear us, O merciful Father, we most hum-

bly beseech thee, and grant that we, receiving these memorials of the sufferings and death of our Savior Jesus Christ, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, took bread; ^{(1) Here the elder may take the plate of bread into his hand.} and when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

Likewise after supper he took ^{(2) Here he may take the cup in his hand.} the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Then shall the Minister receive the communion in both kinds, and proceed to deliver the same to the other Ministers—if any be present—after which, he shall say:

It is very meet, right, and our bounden duty, that we should at all times, and in

all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

The Minister shall then proceed to administer the communion to the people in order, into their uncovered hands. And when he delivereth the bread, he shall say:

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on him in *thy heart* by faith with thanksgiving.

And the Minister that delivereth the cup shall say:

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the consecrated bread or wine be all spent before all have communed, the elder may consecrate more, by repeating the prayer of consecration.]

[When all have communed, the Minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer; the people kneeling and repeating after him every petition.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

After which shall be said as followeth:

O Lord our Heavenly Father, we thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and

through faith in his blood, we and thy whole Church may obtain remission of our sins, and all other benefits of his death. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.
Amen.

Then shall be said:

Glory be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we

adore thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. And receive us at last, through the riches of thy grace, into the joy of thine eternal kingdom, where we may reign with thee, world without end. *Amen.*

Then the elder, if he see it expedient, may put up an extemporary prayer; and afterward shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the

Father, the Son, and the Holy Ghost, be
among you, and remain with you always.
Amen.

N. B. If the elder be straitened for time, he may
omit any part of the service, except the Invitation,
the Confession, and the prayer of Consecration.

IV.

FORM OF SOLEMNIZATION OF MATRIMONY.

[The parts in brackets throughout may be used or not,
at discretion.]

At the day and time appointed for solemnization of matrimony, the persons to be married—having been qualified according to law—standing together, the man on the right hand, and the woman on the left, the Minister shall say:

DEARLY BELOVED, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended of St. Paul to be

honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[And also speaking unto the persons that are to be married, he shall say:]

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful.]

If no impediment be alleged, then shall the Minister say unto the Man:

M., wilt thou have this woman to be thy wedded wife. to live together after

God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health: and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer,

I WILL.

Then shall the Minister say unto the Woman,

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love, honor, and keep him, in sickness and in health: and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,

I WILL.

[*Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:*

I, *M.*, take thee, *N.*, to be my wedded wife, to have and to hold, from this day

forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister :

I, *N.*, take thee, *M.*, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.]

Then shall the Minister say :

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman; whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may

surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

[If the parties desire it, the Man shall here hand a Ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the Woman's left hand. And the Man shall say to the Woman, repeating after the Minister :

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.]*

Then shall the Minister join their right hands together, and say :

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that

they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. *Amen.*

And the Minister shall add this blessing:

God, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then shall the Minister offer the following prayer:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings

upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of thy grace, sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives' end. *Amen.*

Here the Minister may use extemporary prayer.

Then the Minister shall say :

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive

them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever.
Amen.

V.

ORDER FOR THE BURIAL OF THE DEAD.

The Minister, going before the corpse, shall say :

I AM the resurrection and the life : he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth, and believeth in me, shall never die. (John xi, 25, 26.)

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another. (Job xix, 25-27.)

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath

taken away: blessed be the name of the Lord. (1 Tim. vi, 7; Job i, 21.)

Sing here or
At the grave, when the corpse is laid in the earth, the
Minister shall say:

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Savior, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

in winter here
Reverend Season in

Then, while the earth shall be cast upon the body by some standing by, the minister shall say:

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said:

I heard a voice from heaven saying unto me, Write, From henceforth blessed, are the dead who die in the Lord; Even so, saith the Spirit; for they rest from their labors.

Then shall the minister say :

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

THE COLLECT.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally; we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father,

through Jesus Christ, our Mediator and Redeemer. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

■

VI.

FORMS OF ORDINATION.

I. THE FORM OF CONSECRATING
BISHOPS.

THE COLLECT.

ALMIGHTY GOD, who, by thy Son Jesus Christ, didst give to thy holy apostles, elders, and evangelists, many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy Word and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord.
Amen.

Then shall be read by one of the Elders,

THE EPISTLE. Acts xx, 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might

finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to

the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read

THE GOSPEL. St. John xxi, 15-17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of

Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

OR THIS: St. Matt. xxviii, 18-20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

After the Gospel and the sermon are ended, the elected person shall be presented by two Elders unto the Bishop, saying:

We present unto you this holy man to be consecrated a Bishop.

Then the Bishop shall move the congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of St. Luke, that our Savior Christ continued

the whole night in prayer before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us, therefore, following the example of our Savior Christ, and his apostles, first fall to prayer before we admit, and send forth this person presented to us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers offices in thy Church: mercifully behold this thy servant now called to the work and ministry of a bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and

well governing of thy Church, through the merits of our Savior Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be consecrated:

Brother, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the shedding of his own blood; before you are admitted to this administration, you will, in the fear of God, give answer to the questions which I now propound:

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Ans. I am so persuaded.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of

the same Holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Ans. I am so persuaded and determined, by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Ans. I will so do, by the help of God.

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to the same?

Ans. I am ready, the Lord being my helper.

The Bishop. Will you deny all ungod-

liness and worldly lust, and live soberly, righteously, and godly, in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men: and such as shall be unquiet, disobedient, and criminal, correct and punish according to such authority as you have by God's Word, and as shall be committed unto you?

Ans. I will so do, by the help of God.

The Bishop. Will you be faithful in ordaining, or laying hands upon and sending others, and in all the other duties of your office?

Ans. I will so be, by the help of God.

The Bishop. Will you show yourself

gentle, and be merciful for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Ans. I will so show myself, by God's help.

Then the Bishop shall say:

Almighty God, our Heavenly Father, who hath given you a good-will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found blameless at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator Spiritus, be said.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soilèd face

*With the abundance of thy grace ;
Keep far our foes, give peace at home ;
Where thou art Guide, no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one ;
That through the ages all along,
This may be our endless song :
Praise to thy eternal merit,
Father, Son, and Holy Spirit.*

That ended the Bishop shall say :

Lord, hear our prayer.

Ans. And let our cry come unto thee.

Bishop.

LET US PRAY.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly-beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life ; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some proph-

ets, some evangelists, some pastors and teachers, to the edifying and making perfect of his Church; grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the Bishop and Elders present shall lay their hands upon the head of the elected person, kneeling before them, the Bishop saying:

The Lord pour upon thee the Holy Ghost for the office and work of a bishop in the Church of God now committed unto thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son, and of the

Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of fear, but of power, and love, and of a sound mind.

Then the Bishop shall deliver him the Bible, saying :

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost, be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

[Then the Bishop shall administer the Lord's Supper to the newly-consecrated Bishop and other persons present.]

Then shall be said the following prayers:

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, and exercising authority in thy Church, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, and in purity; that faithfully fulfilling his course, at the last day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and

finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

II. THE FORM OF ORDAINING ELDERS.

[When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted Elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

After which, one of the Elders shall present unto the Bishop all them that are to be ordained, and say:

I present unto you these persons to be ordained elders.

Then their names being read aloud, the Bishop shall say unto the people:

Brethren, these are they whom we purpose, God willing, this day to ordain elders.

For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person till such time as the party accused shall be found clear of the same.]

Then shall be said the Collect, Epistle, and Gospel, as followeth:

THE COLLECT.

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold these thy servants now called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may

faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

THE EPISTLE. Eph. iv, 7-13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto

a perfect man, unto the measure of the stature of the fullness of Christ.

After this shall be read for the Gospel, part of the tenth chapter of St. John.

ST. JOHN x, 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All

that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

And that done, the Bishop shall say unto them as hereafter followeth:

You have heard, brethren, in your private examination, and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity and of how great importance this office is whereunto ye are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity and to how weighty an office ye are called: that is to say, to be messengers, watchmen, and stewards, of the Lord, to teach and to premonish, to feed and provide for the Lord's family, to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God.

Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church whom you must serve is his

spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hinderance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful

and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye can not have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye can not by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with

yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Savior Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax ripper and stronger in your ministry; and that ye may so endeavor to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties: ye shall answer plainly to these things which we, in

the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

Ans. I think so.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Ans. I am so persuaded, and have so determined, by God's grace.

The Bishop. Will you then give your faithful diligence always so to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded?

Ans. I will so do, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

The Bishop. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavor so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ: and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I will apply myself thereto, the Lord being my helper..

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Ans. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say :

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.]

After which shall be said by the Bishop, (the persons to be ordained Elders all kneeling,) Veni, Creator Spiritus, the Bishop beginning, and the Elders and others that are present answering by verse, as followeth:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one;
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Bishop shall pray in this wise, and say :

LET US PRAY.

Almighty God and Heavenly Father, who of thine infinite love and goodness toward us, hast given to us thy only and most dearly-beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers, and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to



show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the Bishop, with the Elders present, shall lay their hands severally upon the head of every one that receiveth the order of Elders; the receivers humbly kneeling upon their knees, and the Bishop saying:

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of his holy sacraments; in

the name of the Father, and of the Son,
and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying :

Take thou authority as an elder in the Church, to preach the Word of God, and to administer the holy sacraments in the congregation.

Then the Bishop shall say :

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

.[If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The collects shall both be used; first that for deacons, then that for elders. The epistle shall be Ephes. iv, 7 to 13, as before in this office; immediately after which, they that are to be ordained deacons shall be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x, 1-16, as before in this office, they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.]

III. THE FORM OF ORDAINING
DEACONS.

[When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons.]

After which, one of the elders shall present unto the Bishop the persons to be ordained deacons, and their names being read aloud, the Bishop shall say unto the people:

BRETHREN, if there be any of you who knoweth any crime or impediment in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, till such time as the party accused shall be found clear of the same.]

Then shall be read the following Collect and Epistle:

THE COLLECT.

Almighty God, who by thy divine Providence hast appointed divers orders of min-

isters in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others; mercifully behold these thy servants, now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost now and forever. *Amen.*

THE EPISTLE. 1 Tim. iii, 8-13.

Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faith-

ful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Ans. I trust so.

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Ans. I do believe them.

The Bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Ans. I will.

The Bishop. It appertaineth to the office of a deacon to assist the elder in divine service. And especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth, and to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Ans. I will do so, by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves, (and them,) as much as in you lieth, wholesome examples of the flock of Christ?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is committed, following with a

glad mind and will their godly admonitions?

Ans. I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say :

Take thou authority to execute the office of a deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Holy Bible, saying :

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one appointed by the Bishop shall read the Gospel.

Luke xii, 35-38.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they

may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

*Immediately before the Benediction shall be said these
Collects following :*

Almighty God, Giver of all good things, who of thy great goodness has vouchsafed to accept and take these thy servants into the office of deacons in thy Church; make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called

into the higher ministries in thy Church, through the same, thy Son our Savior Jesus Christ; to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

VII.

LAYING A CORNER-STONE.

FORM FOR LAYING THE CORNER-STONE
OF A CHURCH.

*The Minister, standing near the place where the stone is
to be laid, shall say unto the Congregation:*

DEARLY BELOVED, we are taught in the Word of God, that, although the heaven of heavens can not contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that, wherever two or three are gathered in his name, there is he in the midst of them. And in all ages his servants have separated certain places for his worship; as Jacob erected a stone in Bethel for God's house; as Moses made a tabernacle in the desert; as Solo-

mon builded a temple for the Lord, which he filled with the glory of his presence before all the people. We are now assembled to lay the corner-stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

Let one of the Hymns 959-963 be sung.

Then shall the Minister say :

LET US PRAY.

Most glorious God, the heaven is thy throne and the earth is thy footstool: what house then can be builded for thee, or where is the place of thy rest? Yet, blessed be thy name, O Lord God, that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto thy holy name that it

hath pleased thee to put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name: and we pray thee, to continue thy blessing upon their pious undertaking. *Amen.*

May many unite with them in their holy work, until this habitation of thy house shall be completed, and ready for dedication to thy service, free from all debt or claim of man! *Amen.*

May peace and harmony prevail in the counsels of thy servants, and may no selfish or divided aims find place among them! May the work of this building be completed without hurt or accident to any person! And when thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for thy service, grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of

thy blessed name; through Jesus Christ our Lord. *Amen.*

Grant that all who shall hereafter worship thee in the temple here to be builded, may so serve and please thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy places, made without hands, whose builder and maker is God. *Amen.*

Hear us, O Lord, for thou art our God in whom we trust. And when we shall cease to pray unto thee on earth, may we, with all those who in like manner have erected such places to thy name, and with all thy saints and redeemed ones, eternally praise thee for all thy goodness vouchsafed unto us here on earth and laid up for us there in heaven! *Amen.*

Accept these our prayers, we beseech thee, for the sake of thy dear Son, and to thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, forever and ever. *Amen.*

Then shall the Minister read the following Psalm, or the Minister and people may read it in alternate verses; the parts in italics to be read by the people:

PSALM CXXXII.

Lord, remember David, and all his afflictions:

How he sware unto the Lord, and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to mine eyes, or slumber to my eyelids,

Till I find out a place for the Lord,
A habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah; we found it in the fields of the wood.

We will go into his tabernacles; we will worship at his footstool.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness;

And let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The Lord hath sworn in truth unto David; he will not turn from it;

Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest forever; here will I dwell; for I have desired it.

I will abundantly bless her provision:

I will satisfy her poor with bread.

I will also clothe her priests with salvation:

And her saints shall shout aloud for joy.

There will I make the horn of David to bud.

I have ordained a lamp for mine anointed.

His enemies will I clothe with shame:

But upon himself shall his crown flourish.

THE LESSON. 1 Cor. iii, 9-23.

For we are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy;

for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Then shall follow the Sermon, or an Address suitable to the occasion, after which the contributions of the people shall be received.

Then shall the minister, standing by the stone, exhibit to the congregation a box to be placed in an excavation of the stone. It may contain a copy of the Bible, the Hymn-Book, the Discipline, the Church Almanac for the year, Church periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents as may be desired. A list of these may be read, after which the minister may deposit the box in the stone and cover it; and the stone

shall be laid and adjusted by the minister, assisted by the builder.

Then shall the Minister say:

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this corner-stone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the order and usages of the Methodist Episcopal Church. *Amen.*

The service may conclude with extemporary prayer, the Lord's Prayer, and the Benediction.

VIII.

FORM FOR THE DEDICATION OF A CHURCH.

*The Congregation being assembled in the Church, the
Minister shall say :*

DEARLY BELOVED, the Scriptures teach us that God is well pleased with those who build temples to his name. We have heard how he filled the Temple of Solomon with his glory, and how in the Second Temple he manifested himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that he will also favorably approve our purpose of dedicating this place in solemn manner, for the performance of the several offices of religious worship ; and let us now devoutly join in praise to his name, that this godly undertaking hath been so far

128 DEDICATION OF A CHURCH.

completed; and in prayer for his further blessing upon all who have been engaged therein, and upon all who shall hereafter worship his name in this place.

Let one of the Hymns 964-971 be sung, and extemporary prayer be offered, the congregation all kneeling.

Then shall the Minister, or some one appointed by him read,

THE FIRST LESSON. 2 Chron. vi, 18-33.

But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens can not contain thee; how much less this house which I have built? Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore, unto the supplications of thy

servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar, in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward

this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars: if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be; then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;) that they

may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house, then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

THE SECOND LESSON. Heb. x, 19-26.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a High-Priest over the house of God; let us draw near with a true heart in full

132 DEDICATION OF A CHURCH.

assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. . Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Then shall one of the Hymns 964-971 be sung, after which the Minister shall deliver a Sermon suitable to the occasion, after which the contributions of the people shall be received.

Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately; the parts in italics to be read by the Congregation.

PSALM CXXII.

I was glad when they said unto me,
Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together ;

Whither the tribes go up, the tribes of the Lord,

Unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem :

They shall prosper that love thee.

Peace be within thy walls,

And prosperity within thy palaces.

For my brethren and companions' sakes,
I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

Then let the Trustees stand up before the altar, and one of them, or some one in their behalf, say unto the Minister,

We present unto you this building, to be dedicated as a Church for the service and worship of Almighty God.

*Then shall the Minister request the Congregation to stand,
while he repeats the following*

DECLARATION.

Dearly beloved, it is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in their holy enterprise of erecting this Church, we dedicate it to his service, for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and usages of the Methodist Episcopal Church. And, as the dedication of the Temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To him let our souls be dedicated, that they may be re-

newed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To him may our labors and business be dedicated, that their fruit may tend to the glory of his great name, and to the advancement of his kingdom. And that he may graciously accept this our solemn act, let us pray.

The Congregation kneeling, the Minister shall offer the following Prayer:

O most gracious Lord, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the Dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy Divine Majesty, and a deep

sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee; through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism, may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his death. *Amen.*

Grant, O Lord, that by thy holy Word which shall be read and preached in this

place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. Amen.

Now, therefore, arise, O Lord, and come unto this place of thy rest, thou and the ark of thy strength. Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children which they shall make unto thee in this place: and whensoever thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling-place, the throne of the glory of thy kingdom; and when thou hearest, forgive. And grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people every-where, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the

138 DEDICATION OF A CHURCH.

heavens! And to the Father, and the Son,
and the Holy Spirit, be glory and praise,
world without end. *Amen.*

The services to conclude with Doxology and Benediction.

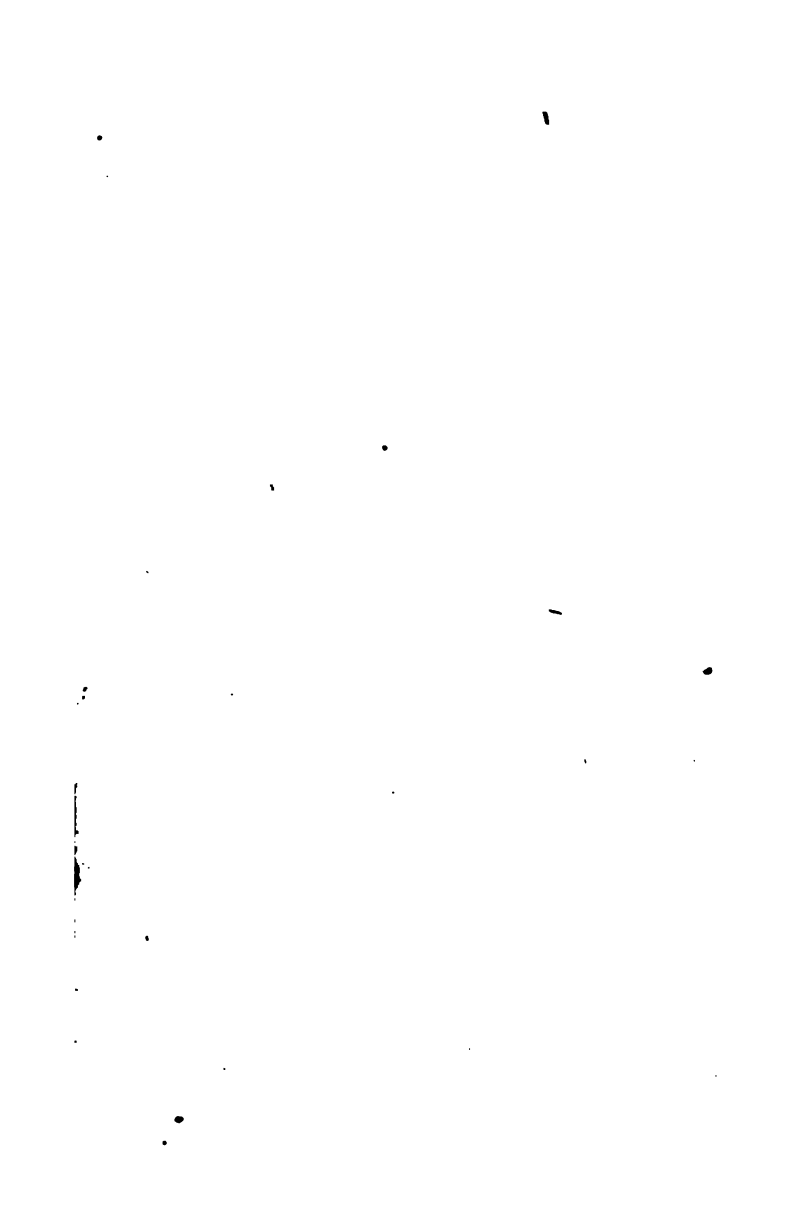
THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church;* the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

* By the holy catholic Church is meant the Church of God in general.







FORMS OF ORATION

I. THE FORM OF
BISHOP

THE CON

ALMIGHTY God, who
Christ, didst give to
elders, and evangelis
gifts, and didst charg
flock; give grace, we
the ministers and pas
that they may diligent
and duly administer t
thereof; and grant to
may obediently follow
may receive the cre
glory, through Jesus
Amen.



